8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

Blackfoot camps. "When ten or twelve tents were together, we were sure to see six or seven women mutilated in this manner."[7] However, this severe punishment for infidelity was discontinued by the middle 1870's.[8]

Stormy as their marital lives sometimes were, Blackfoot Indians were fond and indulgent parents. Large families were common. Some men claimed to have fathered more than a score of children by their several wives. The pregnant woman wore a broad, adjustable rawhide belt as her time approached. It supported and protected her when she rode horseback or engaged in active work. Sometimes an expectant mother's labor pains came while she was riding with a moving camp. She dropped out of the line of march and two or three hours later returned to the caravan with her newborn babe in her arms. Usually, however, the birth took place in a tipi. An elderly woman, experienced in midwifery, gave the mother a decoction of roots to drink to ease her pains and facilitate delivery. While the mother grasped one of the lodge poles and an assistant held her around the waist the midwife attended to the delivery, then laced the mother in her rawhide belt. Sometimes the mother resumed her household chores the next day.

A portion of the baby's navel cord was cut, dried, and preserved in a beaded buckskin case as the child's primitive health insurance. The cases for boys' navel cords were in the form of snakes; girls' were lizard-shaped. The Blackfeet believed that snakes and lizards were never sick and lived long lives. The child was bathed and wrapped in soft skin. Moss or a soft punk served in lieu of diapers.

A few days after the birth the father called upon some distinguished member of his band to name the child. The name was carefully chosen because it was believed to have an important influence on the child's life. Sometimes it was the name of a respected ancestor; at other times it commemorated a brave or generous act of the bestower or of the child's father. Lazy

[7] *Travels,* II, 110, 117, 136.
[8] Bradley, "Manuscript," *MHSC,* Vol. IX, 271.

8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

Lazy Boy, the oldest living Piegan a decade ago, followed this traditional custom in naming my younger daughter. He gave her the name Many-Steals-Horses-Woman, explaining that as a young man he had been very successful in capturing horses from enemy camps so he thought this name would bring her good fortune in whatever she tried to do.

Elaborate cradles were luxury items, uncommon among the Blackfeet a century ago. When walking or riding on horseback, women commonly carried their babies on their backs, inside their robes or blankets. The mother stood with her back bent, grasped the infant by both arms, swung it over her shoulders, then quickly drew her robe about her own body and that of the child. Blackfoot mothers nursed their babies until long after they were able to walk. Indeed, some mothers continued to nurse their children until they were five or six years old, believing this would prevent another pregnancy until their youngest child was old enough to look after himself.

Children were taught the elements of good manners and respect for their elders. They were expected to sit quietly while adults were talking in the tipi, to perform their chores promptly, to observe the taboos of the family medicine bundles, and to help the aged and show particular respect to them. They were taught to take teasing gracefully. But if a child of about their own age struck them, they were to fight back to the best of their ability.

The mother was responsible for the education of her daughters. The little girl began to learn about women's responsibilities by watching her mother and grandmothers at their tasks. She imitated their actions in her childhood play. She began to help her mother in such light tasks as picking berries, and graduated to the heavier work of digging roots and carrying firewood and water for the lodge. As the girl grew older, she received instructions in dressing hides, preparing foods, making clothing, and in the women's crafts of geometric painting, porcupine quillwork, and beadwork. A girl was expected to become proficient in these crafts before she married. At the annual sun dance mothers ex-

9: Ewers E,G-4,5 (1941-1951) 1955 NF6 Blackfoot NF6

mare over 4 years of age. Some people preferred a former saddle horse 8 or 9 years old to draw the travois.

An unbroken horse would not haul a travois. The horse had to be specially trained for this task. One common method of training employed in buffalo days was to make a simple harness, consisting of a rawhide rope around the horse's neck with a long rawhide line attached to it at each side extending backward and tied to a dry buffalo hide on the ground a few feet back of the horse's hind legs. Some people preferred a single rawhide rope tied to the horse's tail and the buffalo hide. The rope was always long enough so that the horse could not kick the hide. While one or more men led the horse by a halter, one to three men or boys rode on the hide over a selected plot of ground relatively smooth and free from stones. The horse might jump and kick at first. It might even break away from the leaders and

FIGURE 8.—Breaking a horse to the travois by training it to drag a weighted buffalo hide, Blackfoot.

spill the riders. But in time it became used to being led and to the weight drawn behind it, and quieted down. Then it would submit to the travois. (See fig. 8.)

Other Blackfoot Indians preferred to train travois horses by making them pull tipi poles crossed over their heads, as in the horse travois, or two heavy cottonwood poles similarly arranged. This makeshift travois was placed on the horse for short periods on several successive days until the horse became accustomed to the weight. Then the real travois was substituted. A horse trained to the travois readily learned to carry the additional weight of a person riding on its back. However, unless it had previously been used for riding, it would not make a good saddle horse.

TEACHING CHILDREN TO RIDE

Blackfoot children were accustomed to horses from infancy. As babies they were carried on their mother's backs on horseback when

9: Ewers E,G-4,5 (1941-1951) 1955 NF6 Blackfoot NF6

492 868 [854]
camp was moved. When they were able to sit up they rode on the travois or behind their mothers on horseback. They became familiar with the motion of a walking horse, so that by the time they were old enough to learn to ride alone their fear of horses was partially overcome. Training involved primarily teaching children to maintain their balance on horseback and to use the reins, and the proper horse commands to control the actions of their mounts.

Riding lessons were given children by their fathers or mothers near the lodges in the camp of their band. No effort was made to clear the camp of other riders or children when a child took his first lesson.

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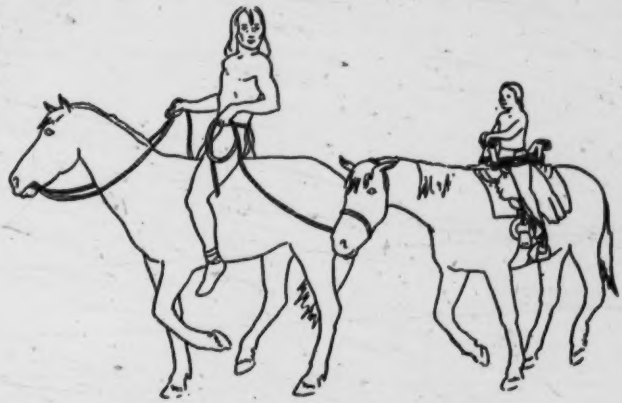

FIGURE 9.—Teaching a child to ride by tying him in a woman's saddle on a gentle horse, Blackfoot.

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In fact, other children watched and sometimes made fun of the awkward efforts of the learners. The gentlest riding horse owned by the family was employed in teaching children to ride. If the horse was gentle, the mother usually served as teacher, regardless of the sex of the child. If the family owned no gentle horse, the father took charge.

My eldest informants said they learned to ride in this manner: The child was lifted into a high-horned woman's saddle and rawhide ropes were passed back and forth between the pommel and cantle on each side, and tied securely to prevent the child's falling. If afraid, the child could also hold onto the saddle horn. The parent, afoot or astride another horse, led the child's horse about camp by a hackamore. (See fig. 9.) At first the horse was led at a slow walk. As the child gained in experience and confidence, the horse was led at a swifter

9: Ewers E,G-4,5 (1941-1951) 1955 NF6 Blackfoot NF6

over the saddle horn of a wife's saddle. Drums usually were wrapped in the bedding on the travois to prevent damage to them.

War bonnets and small medicine bundles were carried in cylindrical rawhide cases (p. 119 and fig. 23, *a*), over the rear horn of a woman's saddle by the wife of the owner.[82] Larger bundles, such as the natoas and beaver bundles were carried on the travois, led by the principal wife of the owner. The medicine pipe bundle, according to tradition, was carried in its special, fringed rawhide case over the back of the medicine pipe man. However, in my informant's youth it was carried on a separate horse led by the pipe owner, or even on the travois, on top of bedding, led by the owner's wife.

WEAPONS

Women carried knives in rawhide sheaths at their belts while moving camp. These were their only defensive weapons. Men, unencumbered by any baggage, carried their fighting weapons and ammunition, ready to meet any unexpected attack.[83]

CHILDREN

The elaborately decorated cradle was a luxury item among the Blackfoot in buffalo days. Women who were lucky enough to own them carried their infants in cradles hung from the front horns of their saddles. Most women carried their babies on their backs, wrapped in part of an old lodge cover and inside the mother's buffalo robe. Toddlers often rode on the travois. A family with several children might fold a large buffalo hide like a box, its sides held upright by parfleches, and place the children in the center. When tired of riding the children got off the travois and ran for a while. The willow sunshade also was employed on the travois to transport children and puppies. Boys and girls 5 years of age or older rode horseback alone, the less experienced riders tied in the saddle to prevent their falling. If a family owned few horses the children might ride double, or even triple on a single horse.[84]

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[82] Frank Bostin said the Kiowa used tubular rawhide cases for holding war bonnets only. They preferred rawhide cases of the rectangular type for other sacred objects.

[83] Denig (1953, p. 36) said the Crow wife carried her husband's medicine bag and shield as well as his sword, if he owned one. Her husband carried his gun and accouterments. Grinnell (1923, vol. 1, p. 128) reported that Cheyenne men carried only their arms when camp was on the move. La Vérendrye (1927, p. 317) observed that when the horseless Assiniboin moved camp in 1738, the men carried "only their arms."

[84] All of these methods of transporting children were used by other tribes. Their practice of tying young children in the saddle or on a packhorse's load has been cited (p. 67). Miller in 1837, depicted a cradle hung to the saddle bow of a woman's horse. The watercolor is not tribally identified (Ross, 1951, pl. 9, and description on opposite page). Garrard (1927, p. 52) did not mention use of baby cradles by the Southern Cheyenne camp whose movement he witnessed in 1846. Rather he said mothers carried their infants on their backs, inside their robes. The travois (true or makeshift) was used for transporting children by the Eastern Apache (Abert, 1846, p. 10), Hidatsa-Mandan (Boller, 1868, p. 177), Iowa (Skinner, 1926, p. 280), Teton (Prince Paul in Buscher, 1942, p. 200), Yankton (Maximilian, 1906, vol. 21, pp. 309–310), Southern Arapaho (Michelson, 1933, p. 597), and Southern Cheyenne (Garrard, 1927, p. 52).

20: Hungry Wolf I-4,5 (no date) 1980
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Me and my son Okan in his cradleboard. This is the way my grandmothers usually carried their babies when they had to walk with them. When they rode, they hung that wide shoulder strap over the pommel on their saddle. When they worked outside, they hung the strap from a heavy branch of a tree and their babies rocked in the wind. Around modern homes and towns I find these cradleboards awkward, but I like them for walking or for extra safety when riding in our truck. I once brought Okan to a restaurant and stood his cradleboard up against our table, only to have him fall flat on his face! (PHOTO: ADOLF HUNGRY WOLF)

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[p. 97]

854 Me and my youngest son, Iniskim. One of my older cousins did the floral beadwork and I put the cradleboard together.

114 115 *Below,* Me and my old ladies at Browning, Montana, ready to go inside for George and Molly Kicking Woman's annual Medicine Pipe Ceremony. From left is Paula Weasel Head (Ponah); her sister, Annie Red Crow; Rainy Woman (Mrs. Striped Wolf); her sister, Stealing-Different-Things-Woman (Mrs. Rides-at-the-Door). Together we drove over two hundred miles that day just to attend this ceremony and get back home. Those old women kept me laughing all the way, with their funny stories and songs. Incidentally, the term old woman, or old lady, is a proper one to use among my grandmothers. (PHOTOS: ADOLF HUNGRY WOLF)

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484 tipi cover, and alongside it she put her parfleches—those rawhide suitcases that held food and clothes and other supplies. Then she'd cover all that with her bedding, which consisted of a mattress, some blankets, and some hides. When she had all that on, she would wrap the tipi cover around it and tie it all down real well to the running gear.

[852] I used to go along to the Sun Dance with my grandparents so that I could run errands for them. My brother used to stay home to watch the horses for my father. When we got to the Sun Dance grounds my grandmother was the one who laid out 342 everything for our camp. She put all her belongings in neat piles on the ground. Then she laid out her tipi poles. She had the four main poles already marked, where they had to be tied. She tied them up first and got the men to lift them up. They used a long rawhide rope to pull on. Then she instructed them on putting up the rest of the poles for the tipi framework, until they were all set up. These came to about twenty-eight or thirty poles. The main pole is the one you tie the tipi cover to, and she would instruct them to lift that into the place last. To close up the front she used skewers of sticks six to eight inches long. We call these buttons. They buttoned the tipi down to the door. She would call over some boy to climb up for the top buttons. They always had a ladder with them to get up on.

When the cover was set up my grandmother would go inside and start spreading the poles outward so that the cover got tight and the tipi was set in place. Then she'd bring out her sack of picket pins and she'd go around the tipi, throwing one at each place where there was a loop at the bottom of the tipi. Then she'd get down on her knees and with her little hatchet she'd stake down the tipi by putting the pickets through the [854] loops and pounding the picket points into the ground. There were two more poles that she put through the tips of her tipi's ears. With them she controlled the draft of the smoke from her inside fire.

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Below, a mother and her child of the Blackfoot tribe, around 1900. The piece of cloth on her shoulder was used to cover the baby's face to keep out flies and bright light. (PHOTO: GOOD MEDICINE FOUNDATION) *Top, right*, a woman ready to scrape the hair off a calf skin she has staked out on the ground, in the old way. The scraper is made from a piece of elk antler, with a steel blade at the front, held in place by heavy buckskin cord. (PHOTO: GEORGE BIRD GRINNELL, GOOD MEDICINE FOUNDATION) *Bottom, right*, an old woman of the Blackfoot tribe, drying slabs of meat over an open fire outside her painted tipi. (PHOTO: PROVINCIAL MUSEUM OF ALBERTA)

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[p.173]

20: Hungry Wolf I-4,5 (no date) 1980
NF6 Blackfoot NF6
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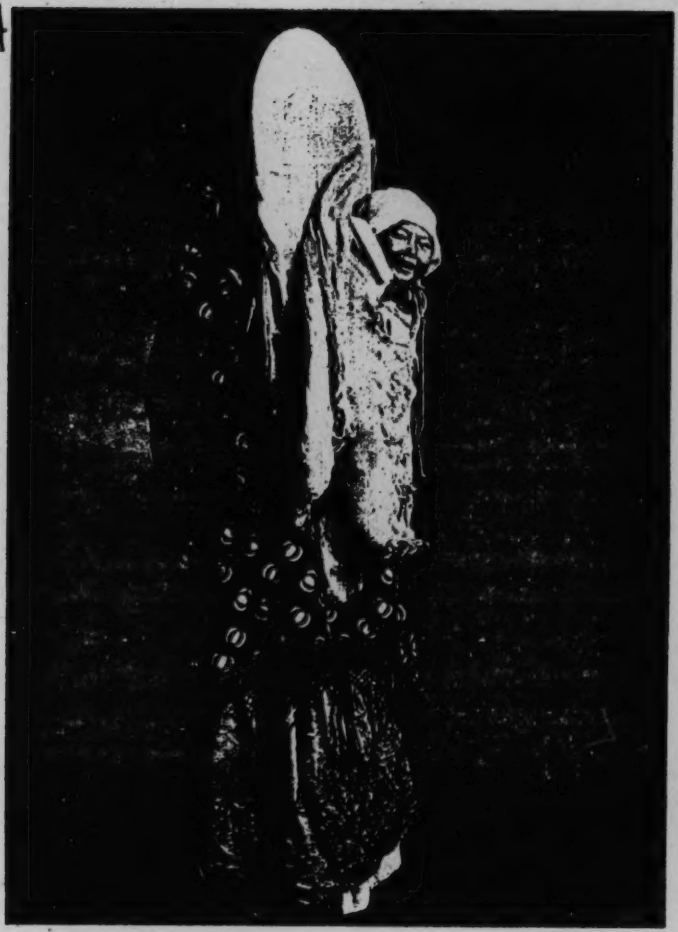

A Blackfoot mother and child in 1920. (PHOTO: GLACIER STUDIO, COLLECTION OF GOOD MEDICINE FOUNDATION)

[p. 176]

20: Hungry Wolf I-4,5 (no date) 1980
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My family, at home by the tipi. Left to right: My husband, Adolf, sons Wolf, Iniskim, and Okan, and me with daughter Star in summer, 1979. (PHOTO: PAUL SCHOLDICE)

different nursing mothers so he could get some milk. She would feed him broths at other times and let him suckle on her own, dry breasts when he got too fussy.

My grandfather suckled on his grandmother's breasts so long that milk started coming out of them. This is true, because a number of relatives have told me that all the elders used to talk about it. She was very proud of herself, and showed off her nursing abilities whenever she could.

Generally children were fed nothing but mother's milk for the first three or four months. Their first food was usually a little broth, and they were given bones to suck on. I've heard of kids that were nursed till they were past six years of age. It wasn't unusual for a playing child to run indoors suddenly and ask to nurse from its mother. Some mothers liked to nurse their kids long as a form of birth control. But I hear this didn't always work.

Babies were kept bundled up most of the time. They were dressed on the upper part of the body while the lower part was packed with soft, dry moss. Then they were wrapped with soft cloth or hide and put inside their moss bag or cradleboard. A moss bag laces all the way up the front so that only the baby's head is exposed. A cradleboard is attached to the back of a moss bag to give it a solid frame, for transporting and to keep the baby better protected. I have used both of these with my kids.

I really like to watch babies when I unlace their moss bags and watch their little arms and legs stretch. They get so used to being in their bags that they often wouldn't sleep unless I laced them up first. This way they are so well padded that I feel very secure in handling them. I have always been told that babies are not strong enough to be held all the time unless they are well wrapped, like this.

Cradleboards were almost essential back in the days when my grandmothers did all their traveling by horseback. The strap on the back of the cradleboard was hooked over the high horn on the traditional-style woman's saddle.

20: Hungry Wolf I-4,5 (no date) 1980
NF6 Blackfoot NF6
Blood

high horn on the traditional-style woman's saddle. If the mother was doing work around her camp she would hook the strap to some tree branch, where the baby could sleep in the shade. 854

Inside the tipi, or house, my grandmothers made little hammocks to keep their babies out of the way. I used this method with my kids. I tied two parallel cords to adjoining walls so that they hung down like a garden swing. Then I folded a blanket back and forth between the two cords so that it looked like a miniature hammock. You could make it more simple by taking a rectangular piece of canvas and hemming the two long sides so that you can run a cord through each hem. Then tie the cord ends to walls. In a tipi you tie the cords from one tipi pole to another.

The baby is placed inside this little hammock while laced in its moss bag. I usually put a stick across the two sides of the hammock, to spread it out and make sure there is enough breathing room. I try to tie the hammock over my bed, in case it should ever fall down. Also, I take it down at night and let the baby sleep with me or in its own bed. It isn't in my way during the nighttime, and my grandmothers say that bad spirits sometimes come down the tipi poles in the night and try to take babies away. Many times I have quieted screaming babies by putting them in the hammock and swinging it until they fell asleep.

About the time a baby becomes a toddler it is given the first lessons in respect. Every family used to have an altar in their tipi, and the kids had to be taught from the start not to play around it. Parents preferred to frighten their kids away from bad habits rather than spank them. They might get their kids to become scared of furry objects. Whenever the toddler would try to get into something it wasn't supposed to, the mother would put a piece of fur over it and the kid would stay back out of fear. 869 861

When children got to the age where they could understand 861

20: Hungry Wolf I-4,5 (no date) 1980
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with beads. Such articles included moccasins, vests, cradleboards, bags, and purses. Beaded designs of leaves and colorful flowers became very popular. 175 531

TOYS

Traditional Blackfoot toys were mainly dolls, or miniature replicas of all the things used by adults. The dolls were made mostly by women, even though boys and girls both played with them. Otherwise, toys for boys were usually made by their fathers, while those for girls were made by their mothers. These toys were usually treasured, and the smaller ones were kept in special rawhide bags. 524

There were all kinds of dolls, from the simple ones of willow sticks, with cut-off branches for arms and legs, to the fancy ones with fully beaded clothing and real human hair. Older girls were given dolls complete with small tipis and other household furnishings, sometimes even small medicine bundles. Cradleboards, baby dolls, and horses with travois for hauling the household effects were also popular.

Favorite toys for boys included bows and arrows, whips and spinning tops, drums and other instruments, and horse gear. Dolls in the shape of boys and warriors were also common. Boys always looked for branches and pieces of trees that they could use for imitation horses to practice bucking, racing, and general riding.

CRADLEBOARDS

Traditional Blackfoot mothers carried their babies in cradleboards to protect them. The frames for these used to be made out of willow branches, curved, tied, and cross-braced. Later they were made out of large, sturdy boards sawed to the desired shape. Either way, they are covered with several 854

20: Hungry Wolf I-4,5 (no date) 1980
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Blood

● 854 carefully fitted pieces of buckskin. The piece for the large headboard was often partly or fully beaded first. The baby is firmly laced into an oblong bag that forms part of the buckskin covering. It has a small hood that is laced snug to the baby's face, to protect it from cold and wind, as well as from insects.

Variations in cradleboards were common. Some had an interior lining of fur. Some had decorated aprons that hung down the front and covered the baby bag's lacings. Some had long strands of beads and shells hanging down, to amuse the baby with their movements and jingling sounds. In later years some cradleboards were covered with cloth instead of buckskin.

[482] Such cradleboards have sturdy straps tied to their backs, from the left side to the right side, by which a mother could carry them on her back, with the strap across the shoulders.

[494] The cradleboards were also hung by these straps from the pommels of the mothers' saddles, when they were riding. If they were working outside, the cradleboards were often hung from sturdy branches in nearby trees. If a breeze was blowing, it helped to bounce the cradleboard and rock the baby to sleep.

I have used such a cradleboard for my kids, as well as the simpler and smaller moss bags. These are the baby bags that form the main part of the whole cradleboards. I have found both of these to be very helpful in caring for my babies, although the cradleboard would probably be awkward for use in town or a city. I don't know why my grandmothers never made their cradleboards with a curved face protector like many other tribes used. This piece looks like a roll bar in a race car, and could be very important if a cradleboard is being used around hard floors. Twice my kids have fallen on their faces because there was no such protection, and both times were pretty hard on my mind until I was sure that no injury had happened.

21: Hungry Wolf F-4,5 (cas 1972) 1977 NF6 Blackfoot NF6
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Bloods dancing at Fort MacLeod during the visit of Sir Wilfred Laurier in 1910. The courthouse at the rear is still standing. The dancers wear many sacred articles: headdresses; shirts; feathers; and shields. (Glenbow Foundation)

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[954] Men and women doing the Circle Dance, also called the Long-Tail Dance. It was a forerunner of today's Round Dance, the native version of a "slow dance," during which the dancers join hands and arms. Two of the women carry babies in their shawls.

OLD CHARLIE

Natosina's mother, Old Charlie, lived to a very old age. She stayed at the home of her son, along the Bullhorn Coulee, where she could see her grandchildren growing up. She was a very successful doctor. She used cactus spines and porcupine quills to perform a kind of acupuncture that was used by some of our doctors. Here is a story about her told by Atsitsina. 756 759

I will tell you a story of my grandmother, Otsah. She was my father's mother. She used to carry me on her back in a blanket. She was a very Powerful person. She used acupuncture to take the evil out of an affected person's body. [854]

At my father's house they had no food. Doesn't Own Nice Horses [Jack Low Horn] and a cousin of ours said, "We are going to go out and raid a cow so we can have some food." Somebody told them, "You better not do it. The Old Man will hear about it and he will get pretty mad. He doesn't like us to do anything against the law. Anyone that is caught killing will get lots of years in jail." They didn't listen. They went out and killed a cow along the Bullhorn. They really needed food badly. They butchered the cow in a real hurry because they were scared they might get caught with it. 685

So they packed the meat home. When they got home with it my cousin found out that he had lost his knife. He said, "If the police find it I will be caught. I have my brand carved in the handle." My father's brother-in-law, Sits-with-His-Chest-Out, told his son, "That old lady, she has Power to find things that are lost. Give her this real tobacco and ask her to find your knife." [791] [431]

My cousin took the real tobacco over and gave it to the old lady and asked her to find his knife. She tasted the tobacco, she couldn't see too well, and she said, "Oh, some real tobacco." She got out some dishes and she put some raw kidney and 791 787 [237]

25: Ewers E,G-5 (1941-1951) 1963 NF6 Blackfoot NF6

the older fullblood women still smoked pipes in the 1940's. The bowls were either small ones of the Modified Micmac type, or they were elbow pipes.

Wissler (1910, fig. 49, p. 83) illustrated a woman's pipe with its stem. The bowl is of the Modified Micmac type. A woman's pipe bowl of smoke-blackened, gray stone, collected by William Wildschut at Browning, Montana, in 1921, is portrayed in plate 22, *b*. This is cat. No. 12/563 in the collections of the Museum of the American Indian, Heye Foundation. It measures 2½ inches high and 1¾ inches long at the base.

A photograph of a Piegan woman, Maggie Bull Plume, taken in the early 1920's, showing this Indian smoking an elbow pipe while carrying a baby on her back, appears as plate 23, *a*. In 1947 I took the photograph of Mrs. Cree Medicine, an elderly Piegan, smoking an elbow pipe she had made herself, which appears in plate 23, *b*.

THE SIOUAN CALUMET

The earliest published illustration of a Blackfoot Indian holding a pipe is Catlin's portrait of Buffalo-Back-Fat, Head Chief of the Blood Indians, whom the artist met at Fort Union in the summer of 1832. Catlin described this Indian's pipe bowl as

> ingeniously carved by himself from a piece of red steatite of an interesting character, and which they tell me is procured somewhere between this place and the Falls of St. Anthony, on the headwaters of the Mississippi. (Catlin, 1841, vol. 1, p. 81, and pl. 7.)

Catlin doubtless referred to the famous quarry near present Pipestone, Minnesota, which he himself visited in 1836, and the stone from which was later named "catlinite" in his honor.

The bowl shown in this picture is a typical Siouan calumet, and, despite Catlin's statement to the contrary, it is doubtful if Buffalo-Back-Fat made it. In the summer of 1833, Prince Maximilian observed during his visit among the Blackfoot that the pipe bowls they "made themselves are not nearly so handsome as those of the Sioux, which they highly prize, and readily obtain by barter" (Wied-Neuwied, 1843, p. 251). My older informants of the 1940's knew of no Blackfoot pipemakers who had made bowls of catlinite. They confirmed Maximilian's statement to the effect that Siouan calumets were smoked by the Blackfoot, but said that they were obtained readymade from the Assiniboine or Sioux farther down the Missouri. Furthermore, they said that these Siouan calumets were used for pleasure smoking but were never smoked in the religious ceremonies of the Blackfoot.

A,B,C,/For plate 22,b, and plate 23,a & b, see Category 276, pp.60-C and 60-D respectively--Analyst/

25: Ewers E,G-5 (1941-1951) 1963 NF6 Blackfoot NF6

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a, Maggie Bull Plume, Piegan, smoking an elbow pipe, ca. 1920. (Courtesy Museum of the Plains Indian.) *b*, Deathly-Woman-Cree-Medicine, Piegan, smoking an elbow pipe she made herself, 1947.

[p. 60-D]

child in their home will come forward and adopt it. 855 597

Second, there are the adoptions in which the grandparents take the eldest child and assume full responsibility for it. It is this group that is with most difficulty distinguished from raisings.

Third, there are occasions when a child or adult is adopted in order to replace a deceased relative. This may often be, especially among adults, on the basis of actual physical resemblance. Closely allied to this type is that in which the special "friend" of the deceased is taken for adoption. In these circumstances the adopted person maintains a close relationship with the foster parents, but does not relinquish his place in his own family. 597

Lastly, there is a less tangible reason for adoption, but one frequently expressed, which involves some sympathetic relation of cause and effect. If a woman has been losing all her children she may go to another woman who has been more successful and beg her to take her own baby so that it may have a chance of survival. Conversely, a woman who has had no children will adopt a child and after that she is supposed to start having some of her own. Actually this is not borne out by the facts, but this does not appear to alter the conviction that it is so. One instance is recognized where bad luck in raising children was not forestalled by an adoption. But this is explained on the grounds that it was a white child from off the reservation that was taken. 854 [761] [842]

When there is a child in an unfortunate situation someone with one of these reasons in mind is certain to come forward to assume the responsibility of looking after it. Along with sympathy for the child is a real desire to have it. Circumstances are extremely important in governing an adoption, but the children are taken because they are wanted and not just because these circumstances thrust them upon the foster parents. The two things, the desire for the child and the need of the child for a home, work side by side.

Before going on to the general aspects of adoption I should make further mention of the occasions when the expressed desire is to replace a deceased relative. This may concern either a child or an adult. A man or a woman will see in some younger person a physical resemblance to a child who has died. If it is a child that has caught their attention it will not likely leave its own parents. There will be visiting back and forth and 000

There are, however, one or two instances of wealthy men letting a child of theirs go to another family and several more instances where the families were of average wealth and quite able to care for their children. On one occasion, wealthy parents had had bad luck in raising children and let their latest child go to give him a chance of survival. For the same reason the son of a chief was adopted by a neighbor who was not a relative, who had no children and wanted one. In yet another instance the wife of a fairly wealthy man had twins, a boy and a girl, and the father's older brother adopted the son when he was about four months old. The two children, now over 20, do not yet know they are twins.

In one case where the mother had some property and was asked to allow the child to be adopted she deliberated a long time and finally said,

> "You have come to take my child away from me. But you must promise that you are going to look after the boy in every way. You know that the father died and there is no one to look after us. Now you can take the boy and I'll give you two horses, a gray and a gelding, both broken. I'll give you these horses so that you will look after the boy in every way."

She further added that if the child should be unhappy he must be brought back. In a few days he was returned to his mother and she said that they were to keep the horses, even though the child had come back. Apparently it is customary, in the few cases where property has been exchanged, not to return this if circumstances demand the return of the child.

BAND AFFILIATIONS

At one time the Blood were associated in bands, but when they settled down to sedentary life on the reserve, changes occurred and the functioning of the bands was disrupted. At the present time band association is a tenuous thing. Some of the younger people do not even know to which band they belong. However, most of the Blood are conscious that such a grouping does exist. Apparently band affiliations are not considered in the question of adoption, at least nowadays. Often times, of course, a child does go to a family of its own band, but this is due to the frequency of adoptions by close relatives, rather than a desire to keep the child in the band. Whether the adopted child belongs to the band of his father or of his foster father is uncertain.

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727 535 little more than a march in quick time, to the music of a song peculiar to the dance. Where the number of dancers is considerable several rings are formed in different parts of the tent and the dance is frequently kept up with intervals of rest for twelve or fourteen days.

HAIR

302 The Blackfeet take no care of the hair, never combing it, braiding it, or gathernig it in knots as is the custom with some tribes. Neither did they part it nor paint the [765] head. It was permitted by both sexes to grow to its full [142] length, reaching usually to the shoulders, except when in mourning, when the hair was cut off close to the head. In color it was usually a jet black, though sometimes in the young it had a light, grayish color, afterward changing to the invariable black of mature years. It was coarse and always dirty.

PHYSIQUE

142 147 [141] [524] The men were rather above the usual height, generally approaching and often exceeding six feet, well proportioned, active and hardy, but not more than ordinarily strong. They practiced no athletic exercises and the indolent life they led when not upon the war path or engaged in the chase were not conducive to great bodily strength. 181 They possessed an intelligent countenance free from vindictiveness or bloodthirstiness, reasonably good-looking, manly and often noble. In character they were good-humored, candid and truthful, honest among themselves but less so with strangers, talkative, fond of story-telling, easily excited to laughter, less inclined to conceal the emotions than most Indians, friendly to their fellows, and [727] affectionate to their wives and children. The returning warrior is always met with kisses and embraces by his female relatives, which he does not disdain to receive, and the father of a family is often to be seen playing with his children and apparently greatly enjoying their childish [854] sports. It should be remarked, however, that with children through the nursing period they have nothing to do, leaving them wholly to the squaws.

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face until they had passed by. The same rule of etiquette applied to parents who were *mah-oh-tahn*, that is, who were related by the marriage of their children. Thus the parents of the husband were mah-oh-tahn to the parents of his wife, and the reverse. This is a happy word for which we have no equivalent in English and a chance is thus presented still further to enrich our language.

DIVORCE

Divorce was common and rested only upon mutual agreement. The wife, if dissatisfied, might return at will to her father's lodge, or the husband might for a similar reason send her back. The parents also or the brother-in-law might reclaim their daughter and the husband had no redress. This was frequently done temporarily as a check to brutal treatment or an incentive to a lazy husband to better provide for his wife. This right ceased after the wife had borne children. In all the above cases of separation the husband was entitled to the return gifts made before the marriage. The ease with which a wife might leave her husband greatly abridged his power over her and constrained good treatment.

CHILD-BIRTH

The Blackfeet women were very easy of parturition, a week sufficing in ordinary cases to restore them to perfect health. Indeed, very frequently they would occupy themselves with their customary duties the following day and not a few instances are mentioned where they have been overtaken by the pains of child-birth on the march, and, after a couple of hours' delay, would resume their places in the cavalcade. It is unquestionable, however, that such early resumption of toil (rendered necessary by their nomadic life) brings on age prematurely and has much to do with the haggard, miserable appearance of most Indian women who have passed the meridian of life.

CHILDHOOD

Soon after birth the infant was laid upon its back upon a piece of bark of suitable length, or rolled firmly in undressed skin, in which condition it passed the first year of its life.

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dressed skin, in which condition it passed the first year of its life. Upon the march it was carried upon its mother's back, either secured with straps or more commonly supported in a fold of her robe or blanket. It was sometimes thus carried while the mother pursued the ordinary avocations of the camp, but under such circumstances it was ordinarily set away in some suitable place. It was also a very common practice to suspend it by cords to the poles in the interior of the lodge, where it was permitted to hang at rest or was swung back and forth as in a cradle. The sports of the children were such as comported with their savage life, being largely made up of imitations of the pursuits to which they were destined in after years. The girls played housekeeping after the Indian fashion of that art, built miniature lodges, collected little bundles of wood and made travails. The boys sometimes spun a top of ordinary construction, putting it in motion with the hands and then by a skillful touch repeated at intervals, keeping it spinning often for half an hour. They also had a game of ball, which was played by choosing sides, and then arraying themselves opposite each other, attempting by means of a wooden bat to drive a ball through each other's ranks to a given point beyond. The ball used was about the size of a baseball and made of wound hair, covered with dressed skin. The boys were furnished with a bow and arrows at an early age and given lessons in horsemanship as soon as they could sit on a horse. A youth of twelve years was usually a fair hunter and a good horseman. The girls were employed in the drudgery of the camp as soon as they were old enough to work, but the boys were exempted from all labor except that of herding horses. They were assigned to this duty as soon as they could be trusted to ride, which was about the age of six or seven years.

GAMES

Foremost among the games of the Blackfeet was one which from want of knowledge of its Indian name we may denominate Blackfoot billiards. A hard soil was chosen as the place of the game, where a space about six feet wide